

# Massachusetts Recorder.

UNION, THE CONSTITUTION AND THE LAWS—THE GUARDIANS OF OUR LIBERTY.

THURSDAY, JANUARY 23, 1845.

No. 1200.

Vol. XXIV.



## REAL ECONOMY.

"May your rich soil,  
Exuberant, nature's better blessings pour  
O'er every hand."

## BREAKING YOUNG CATTLE.

The people of New England, and none more than those of Massachusetts, have always been celebrated for the breeding and management of oxen, and as the following plan, from the pen of Mr. Buckminster, the enlightened editor of the Massachusetts Ploughman, appears to us to contain much good sense and sound philosophy, we commend it to our readers:

*Amer. Farmer.*

"It is not, rare sport, for boys to yoke you oxen, and fret them, till they are tame; and tire them down, till they are tame; to wit in the hard for obstinacy—for moving too fast or too slow. Boys will teach them a bushel of this sooner than a peck of good manners. Boys must not handle steers till they have been handled by men; and men have not all philosophy enough to make steers kind and obedient.

There is not so much risk run in breaking steers as in tutoring colts. The ox is so patient he will endure all things, even if tutoring. In the yoke, in the centre of a strong team, he must go, will he or no, and in time he will think it prudent to draw a moderate load rather than feel the lash or the goad.

But what a vast difference you find between oxen that have been properly broken and such as have loosely borne the yoke in their youth, and had their own way at a hill or in the mire? Can they back a loaded cart, or will they know your voice at the plough?

All tutored oxen will fall you in your utmost need. They are as bad as untrained men at the raising of a broad side of a barn; they never draw even, and one is not ready to put forth his strength till his yoke fellow has exhausted all his store. Then you leave your loaded sled in the woods and go for the mare; or you unlade a part and haul home in a pail.

Oxen should never know but that they can draw any load you put them to, and they will never suspect it under a perfect teamster. He will never let them draw when he finds the load quite too heavy, and by crying out to them to stop when they cannot go he persuades them that they are stopped by his command alone.

Steers may be yoked at a very early age. When it is convenient shut them up in a shed or strong pen, and gently place a light yoke on them there. Do not attempt to force them to march a-w, but wait till they have become used to this burden. Feed them with something a little better than every day fodder, and satisfy them that you intend no harm. If your shed is large it will be prudent to pass a rope around the hind part of their bodies to prevent their turning their yoke upside down, and making the near one the off ox. A rope will prevent this, for it will keep their hips as near to each other as their necks are. Some tie their tails together for this purpose; but a rope is better.

When your steers have become a little used to the yoke, you can put a chain on and let them be used to the clanking of the links. Chain them fast to a post in your shed, and let them feel that this front chain and the yoke are stronger than they are. They may stand for half a day chained fast, and you need to look to them only occasionally.

Now you should unyoke gently and let them have their liberty, evidently by your own consent. On the morrow yoke them again in the same place and with the same care. Then yoke up your oxen and driving to the shed, make fast your steers to the oxen instead of the post. Let the whole four stand awhile that the steers may see no harm is intended.

Soon you may urge them forward close after the oxen, and without using a whip. Let them follow round and round the yard, chained to the oxen, never putting them to draw till they have learned to follow without fear.

After this exercise you can bring a light sled, or a pair of wagon wheels and tongue, and gently fasten your steers on this tongue. Let all stand a few minutes; then move forward gently, not to terrify the young fellows too much on finding a moving pole between them, and a pair of rolling wheels behind. Keep them in gear four or five hours to day, having a rope on the horn of the nigh one to make both follow directly after the oxen.

In this way you can use your steers to follow your oxen without striking a single blow. For the only cause of obstinacy which we so often find in steers, is ignorance and fear. They know not what you would have, they fear giving offence, and they will prefer your lashing and beating to any motion they can make. You know this is the case, for unyoked

you can drive one, or two, or a dozen, through any part of your field, and no one thinks it advisable to stand and endure the lash in preference to moving.

But you must teach your steers to lead as well as to follow your oxen. This requires skill, to prevent bad habits. When first put to lead they will incline to run from you unless you have a rope on the near horn. But you will soon habituate them, if you avoid beating, to march straight forward; and they will suffer you to advance and come to their heads without attempting to sheer off, if they find you friendly. In a snow path you will find it more easy to make them tractable than in a plough field.

It is quite important that young cattle should be loaded so light that they can overcome all obstructions without great effort. They should not suspect that any load can stop them. If they have not been set, and whipped, and bothered, by vicious teamsters, you will find them ambitious to do all in their power for you on rising a hill, or in miry earth. You will command their whole strength without striking a blow, and you will be more sure of getting out the mire than by the use of all the whips you can command.

But your cattle will not go; nor will they stop when you desire, unless you use good language to them; not Greek, or Latin, or Hebrew, but good plain English. You may use the Hebrew well enough, provided you understand it, and provided you alone are to be the driver. But if you do not, or if you intended that others, who know nothing but English, shall drive your oxen occasionally, you will find the "English Tongue" the "Only Sure Guide," as Perry said of his spelling book, when it treated of that tongue.

Those who have heard the language of various drivers will not think this an unimportant rule. Oxen must be more knowing than lads in Greek to get a clear idea from the sounds made in their ears by their unskillful drivers. The same grimace, harsh scurms, hi, hai, whoi, who-hay, is used whether the team is to move or to stop—to haw or to gee—so keep quick time, or to back the load; and the astonished ox—the native ox—must wait till the goad quickens his ideas, or till the butt end of the handle on his nose has planted the seed for a wren, to disfigure his face, cause him pain, and shorten his life.

Should not the doctrine of transmigration be taught to cruel masters? Who would thus abuse an ox if he himself is to take his turn in the yoke and under the goadstick?

## KINDNESS TO ANIMALS.

The following, which we copy from the Massachusetts Ploughman, we commend to the special reading of every one who has charge of beasts of burden. The example of the owner of the runaway oxen alluded to cannot be too generally followed. If kindness, instead of the brutal treatment usually meted out to dumb beasts by their drivers, were resorted to, we have no doubt that many of the faults and tricks to which they are subjected might be overcome.

*Amer. Farmer.*

*Mr. Editor:*—In passing through the town of S— a few days since, I stopped at the residence of a distinguished farmer of that town; it so happened, during my short stay, his steers which he was working at the time, by some means escaped him and ran away. After much running and trouble, they were overtaken and brought back, which done, the good man very deliberately and good naturedly stepped into his corn barn and brought out several clever ears of corn and gave them to eat; at the same time patting them on the sides, saying— "There Buck and Bright, take that and that, and know better than to run away from me again." The steers seemed to forget their skittishness at once, and became tame and familiar. They indicated as much as to say— "Master, we were afraid, therefore, we ran away; but now, we believe thee to be our friend, and shall no more fly from thee."

There, thought I, is a lesson of moderation and kindness, and worthy the regard of all those who have the care and management of dumb beasts. And it is here noted for the special consideration and behoof of all such as are in the constant habit of maltreating their domestic animals. What a contrast this to the manner of some, who, instead of forbearance and kind dealing, upon every occasion of waywardness in their horse or ox, fly at him, cudgel in hand, and deal death and damnation on his defenceless head like a very Turk! How many noble animals have their courage broken down and rendered spiritless by such brutal treatment—it is worse than brutal, for no brute animal will treat his fellow so unmercifully! How many colts and steers have been thus spoiled in training to service! "The merciful man is merciful to his beast."

Nor are these less culpable who leave their cattle exposed to the inclemency of winter weather, without shelter, and a sufficient and proper supply of food. Man, take care of thy beast and be kind to him, else his voice may be heard in heaven testifying against thee!

Respectfully,  
B. F. WILBUR.

Anger and haste hinder good counsel.

## TO DESTROY RATS.

The following recipe for the destruction of rats, has been communicated by Dr. Ure to the Council of the English Agricultural Society, and is highly recommended as the best known means of getting rid of these most obnoxious and destructive vermin. It has been tried by several intelligent persons, and found perfectly effectual:

"Melt hog's lard in a bottle plunged in water heated to about 150° Fahrenheit; introduce into it half an ounce of phosphorus for every pound of lard; then add a pint of proof-spirit or whiskey; cork the bottle firmly after its contents have been heated to 150°, taking it at the same time out of the water, and agitate smartly till the phosphorus becomes uniformly diffused, forming a milky-looking liquid. This liquid being cooled, will afford a white compound of phosphorus and lard, from which the spirit spontaneously separates, and may be poured off to be used again, for none of it enters into the combination, but it merely serves to communicate the phosphorus, and diffuse it in very fine particles through the lard. This fatty compound, on being warmed very gently, may be poured out into a mixture of wheat flour and sugar, incorporated therewith, and then flavored with oil of rhodium, or not, at pleasure. The flavor may be varied with oil of aniseed, &c. This dough being made into pellets, is to be laid in rat-holes. By its luminousness in the dark, it attracts their notice, and being agreeable to their palates and noses, it is readily eaten, and proves certainly fatal. They so-n are seen issuing from their lurking places to seek for water to quench their burning thirst and bowels, and they commonly die near the water. They continue to eat it as long as it is offered to them, without being deterred by the fate of their fellows, as is known to be the case with arsenical doses. It may be an easy guide for those who are desirous of following Dr. Ure's prescription, and may not have a thermometer at hand, to know that a temperature of 150° of Fahrenheit is equivalent to a degree of heat midway between that at which white of egg coagulates and white wax melts."

*Amer. Agriculturist.*

## FROM THE MORNING STAR.

## OBSERVANCE OF THE SABBATH.

The institution of the Sabbath is one of the wants of man. Both man and beast need the rest of the Sabbath; they will perform more labor, and perform it better with this rest than without it. This fact is capable of abundant proof. Dr. Warner of Boston, in a recent letter says: "The utility of observing the Sabbath as a day of rest, considered in a secular point of view, rests upon one of the most general of the laws of nature. So far as my observation has extended, those persons who are in the habit of avoiding worldly cares on the Sabbath, are those most remarkable for the perfect performance of their duties during the week. The influence of a change of thought, on the Sabbath, upon the minds of such persons, resembles that of the change of food upon the body. It seems to give a fresh spring to the mental operations, as the last does to the physical. I have a firm belief that such persons are able to do more work, and do it in a better manner in six days, than if they worked the whole seven. The breathing of the pure and sublime atmosphere of a religious Sabbath refreshes and invigorates the spirit. It forms an epoch in our existence from which we receive a new impulse, and thus constitutes the best preparation for the labors of the following week."

Facts in abundance could be cited to the same point. Says Rev. J. Edwards: "The experiment was tried in a large flouring establishment. For a number of years, they worked the mills seven days in the week. The superintendent by them changed. He and those employed by him observed the Sabbath, and the same men, during the year, actually ground thousands of bushels more than had ever been ground in a single year, in that establishment before." The reason was that their dissipation diminished; they became more clean, healthy, and moral, and so were better prepared both in body and mind, for their work. A similar experiment with the same result has been tried in the manufacture of salt. It has also been shown in numerous instances, that fishing vessels that rest on the Sabbath, take more fish on the average than Sabbath breaking vessels. A man who kept 120 horses, and worked them for years, seven days in a week, found they died so fast that he must change his custom. He allowed them to rest on the Sabbath, and was not obliged to replenish them one-fourth as often as before. Several cases might be referred to of travellers and drovers, who have been satisfied that a long journey can be performed quicker and better by resting on the Sabbath than otherwise.

The mind needs a periodical relaxation from its ordinary employment, and variety in its exercise. Incessant toil has in numberless cases resulted in insanity. This has been exemplified in numerous business and professional men. Says a

distinguished financier who did immense business during the pecuniary embarrassments of 1838-7: "I should have been a dead man, had it not been for the Sabbath. Obligated to work from morning till night, through the whole week, I felt on Saturday, especially Saturday afternoon, as if I must have rest. It was like going into a dense fog. Every thing looked dark and gloomy, as if nothing could be saved. I dismissed all, and kept the Sabbath in the good old way. On Monday it was all bright sunshine. I could see through, and I got through. But had it not been for the Sabbath, I have no doubt I should have been in the grave!" Says a British writer: "We never knew a man work seven days in a week who did not kill himself, or kill his mind." The influence of Sabbath breaking on morals is a fully pernicious. A distinguished gentleman says he never knew the instance of a capital offence in which the criminal was not a Sabbath breaker. Of 1633 convicts in the Auburn State Prison previous to 1840, only 29 had kept the Sabbath. Finally, we have reason to believe that God visits the violators of His holy day with special judgments. An aged gentleman in Boston remarks: "Men do not get any thing by working on the Sabbath. I can recollect men who, when I was a boy, used to load their vessels down on Long Wharf, and keep their men at work from morning to night on the Sabbath-day. But they have come to nothing; and their children have come to nothing." A profane man in the state of New York, spent the Sabbath in getting in his grain, and then boasted that he had cheated the Almighty out of one day. On Tuesday the lightning struck his barn, and burned it. Many other incidents on these points might be given. People will never be gainers by Sabbath breaking; nor will they lose any thing in body or soul in this world or the next, from the proper observance of God's holy day.

## HONORABLE EXAMPLES.

The late President Harrison taught, for several years, in a humble Sabbath School on the banks of the Ohio. The Sabbath before he left home for Washington, to assume the duties of Chief Magistrate of the nation, he met his Bible class, as usual. And his last counsel on the subject to his gardener, at Washington, it may be hoped, was to keep a dog to protect his fruit, he replied— "Remember, my boy, your day School Teacher to take care of the boys."

The late Chief Justice Marshall and the late Judge Washington, were both active in the Sabbath School cause. At the age of 70, the Chief Justice regarded it as a high honor to walk through the city of Richmond at the head of a Sunday School procession.

The present Chancellor of the University of New York City, (Mr. Frelinghuysen) was a Sunday School teacher while he held the office of Attorney General of New Jersey, and afterwards while a Senator in Congress; and he may still be seen cheerfully associating with the humblest teachers.

The Hon. B. F. Butler was a Sabbath School teacher, while holding the office of Attorney General of the United States, and has, at the present time, the Bible class for young men.

And the visitor at Saratoga Springs, who will look into the Sabbath School, may there see the Hon. Chancellor of the State of New York, (R. H. Walworth,) with other literary gentlemen, animating the young in their Bible investigations.

*N. Y. Jour. of Com.*

The Christian Minister.—O study not only to preach exactly, but to live exactly; let the misplacing of one action in your lives trouble you more than the misplacing of words in your discourses. This is the way to succeed in your embassy, and give up your account with joy. *Flavel.*

Seeking after the praise of man is planting thorns under the heel; seeking after the praise of God is making a bed of repose, and quiet for the soul. He who seeks for the last, sometimes gets both.

Wrongs may try a good man, but cannot impart on him a stain.

At the close of the Revolutionary war, the valuation of Massachusetts, with Maine united, was \$20,000,000. Now the valuation of Massachusetts alone is \$300,000,000, of which the city of Boston owns \$120,000,000.

Evil Spicing.—They who will observe nothing in a wise man, but his oversights and follies; nothing in a good man but his fallings and infirmities, may render both detestable. Should we heap together all the passionate speeches, all the imprudent actions, of the best man, and present them all at once, concealing his wisdom and virtues; or, in his disguise, would look like a mad man or a fury. And yet, if his life were fairly represented in the manner as it was led, he would appear to all the world to be an admirable an excellent person. But how numerous soever any man's ill qualities are, it is just that he should have the due praise of his few virtues.

## THE PROTEST.

From the Raleigh Register.

Most Extraordinary Conduct.—On Saturday last, a paper was presented to the Senate, signed by every Loco Foco member of that body (except Ennet) in which Senators were openly charged, in so many words, with having committed judicial perjury, in voting to expel the Senator from Onslow. We have seen the paper, and however Senators may, when pinned down to the point, disavow the intimation to prefer such a charge, yet there it stands in bold and glaring language, so plain that "he who runs may read." The Speaker of the Senate, too, for his adherence to his conscientious convictions, is denounced without stint, and his conduct outrageously misrepresented. This paper, which was styled a Protest, but rather deserves the appellation of a Libel on the Senate, the Loco Foco claimed, in the exercise of a constitutional right, to have spread upon the Journal—thus asking the Senate to endorse a slander on its own character of the blackest kind, and to become accessory to its own disgrace!

It would take the pen of a master to portray the scene which ensued in the Senate, when this very modest request was made from the Loco Foco side of the House. Messrs. Waddell and Shepard eclipsed themselves, as in strains of indignant eloquence, they handled both the paper and its authors without gloves. Mr. Waddell, particularly, was so caustic and severe—a very unusual thing with him—that it was feared wounds would be inflicted, that could not speedily be healed. So dead was the silence, that you might have heard a pin fall. Every Senator seemed chained to his seat.

When the question was put by Mr. Speaker Guithrie, in his clear, loud and manly tones—"Shall the paper be entered on the Journal?"—the Loco Foco retired in a body into the lobby, with few exceptions, and every man of them refused to vote! Twenty-three Whigs, (one being temporarily absent,) answered to their names, and voting in the negative, the paper, of course, was rejected. The Loco Foco refused to vote, because, as they said, having the right to demand that their Protest be entered on the Journal, they would not compromise that right, by entering any question on the subject. But the act which he fills with so much ability and dignity, if he had permitted such a tissue of misrepresentation and calumny to have been entered upon the Journal under the pretext of its being a Protest.

## REMARKS OF MR. SHEPARD.

OF PARAGUAY AND PERU.

On the application of Mr. Biggs and others, to spread a Protest on the Journal.

The Speaker having asked the opinion of the Senate, whether the paper offered by the gentlemen from Martin as a protest, is such a document as come within that provision of the Constitution, which says, "that any member of either house of the General Assembly shall have liberty to dissent from, and protest against, any act or resolve which he may think injurious to the public or any individual, and have the reasons of his dissent entered on the journals." I shall proceed to state why I think the paper presented is not a protest, or such a one as the Constitution contemplated.

The gentleman from Warren says he will not vote upon the subject; that it is a privilege guaranteed by the Constitution, and no one has a right to object to his entering any protest he thinks proper. The gentleman is laboring under an egregious error, one which he will perceive, when his present excitement passes away, and he is able to examine this subject coolly and soberly. If his opinion of the member from Warren be correct, hereafter every member who may be displeased with the action of this house, may rise in his place, and demand gross falsehoods and vile abuse of other members to be placed on the Journals as a protest. And your journals, instead of being a faithful record of the proceedings of the body, will present a disgusting mass of passion, ribaldry and folly. The Constitution gives the member from Warren the liberty of speech upon this floor, but does not authorize him to rise in his place and abuse me! Certainly not. He has great privileges as a member on this floor, both the right of speech and the right of protest—but he is bound to use both in such a manner as not to impair the rights of his fellow members, who stand here his peers.

If it were not so, this Senate, instead of being a deliberative assembly, would soon become a den of wild beasts, unrestrained from tearing each other in pieces. Gentlemen say they meant no reflections upon other gentlemen who differ in opinion from them, and since they disclaim it, I am bound to believe it. Intentions are one thing, and acts another. I have no doubt the gentleman who offers this protest, never intended to accuse the Speaker of this house of perjury; they do not seem to be aware of the character of the paper presented; their hearts are better than

their understandings. Although the paper offered, expressly says that the Speaker charged the grounds of his dissent, when he arrested the Counsel of the member from Onslow, and that the committee of the Senate who were bound by their oaths to give him a fair trial, decided against him from party motives, yet the gentlemen who signed it, with a simplicity which is not to be found out of its necessity say there is nothing disrespectful in it.

The paper is unjust to the Speaker in another point; it says, he presented the counsel from proceeding. He did no such thing; he called the counsel for Mr. Ennet to order, as he did me and other members, and told him distinctly that he must confine his speech to the subject before the Senate, which was the guilt or innocence of Mr. Ennet. Was that not what he came here for? Was any injustice done him because he was told by the Speaker that he was indulging in irrelevant matter, when he attempted to assume the province of the preacher and to lecture the house? I have no doubt, sir, we all have many sins unrepented of, that the sooner we commence the better; but whether that was the proper time or occasion, might create some difference of opinion. If Mr. Ennet's counsel could find nothing in the law or evidence before him to urge in defence of his client, it was his misfortune or the badness of his cause, but certainly constitutes no reason for a protest on your journals.

The Constitution says gentlemen may enter on the journals the reasons of their vote. Now, sir, I would ask the gentlemen who signed this paper, if they voted against expelling Mr. Ennet, because his counsel was not permitted to say what he pleased upon the floor of the Senate? If this was no one of the reasons of their votes why have they inserted it in this protest? It must have been put there either as a reason, or with a design of insulting and misrepresenting the Speaker; the latter move has been disclaimed; the conclusion then is irresistible that one of the reasons why they voted against expelling Mr. Ennet was that his counsel was not permitted to preach to the Senate. A most lame and impotent conclusion! It is not that this paper is unjust and insulting to the Speaker and the Senate, I would have no objection to see it on the Journal. There is much in it, that its signers will be ashamed of, when they come to understand it. I would say again, Mr. Ennet, and were trying to get rid of him from party motives, is that any reason or justification of your vote? because we are forgetful of our oaths, and unjust to Mr. Ennet, are they justified before God and their country in sustaining him? Does our wrong make them right? The question before the Senate was the guilt or innocence of Mr. Ennet, and each member was supposed to decide that question from the evidence before him. Was it a reason which any member who voted him innocent, had a right to spread upon the Journal, that those who voted him guilty, were governed by party motives? Certainly not. Such a motive was base in those who condemned him, but could not have been a reason with those who acquitted him, unless they wish to bear the stigma of having been influenced by considerations foreign to the guilt or innocence of the accused.

I take the ground then, Mr. Speaker, that no matter what motives may have been, no member has a right to spread them upon the journal as a defence for his own conduct; they could have constituted none of the reasons for his own vote; and we are alone responsible to the great searcher of hearts, who will in due time proclaim whether we have violated our oaths, in condemning this man from unworthy motives. What any one was to gain by depriving the member from Onslow of his seat, I am yet to learn. He is in nobody's way, nor do I know of any party measure before the Senate that his presence can obstruct.

I therefore object to the paper presented by the member from Martin being spread upon the journal as a Protest; because it is not such a document as is meant in the Constitution, but is an indictment against the Speaker, and those members who voted to expel the Senator from Onslow; because it is unjust and insulting both to the Speaker and others; and because it imputes and misrepresents many facts connected with the expulsion of the Senator from Onslow.

Had the Senator from Martin thought proper to protest against the expulsion, and state his reasons for doing so, I could have no objection to their being placed on the journal. But, sir, I do not think that any member, after brooding a fortnight over the subject, ought to be permitted, under the pretence of a protest, to record his griefs and his regrets upon the journal.

The gentleman and his friends have made a blunder, and they have set their wits to work to retrieve their desperate condition. They offered no arguments or reasons against the action of the Senate at the proper time, and now when the whole country perceives the absurdity of the course they pursued, in their vexation and ill-humor, they wish to debase the journal.

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